1: Huntingford E-4, 5 (1938-1939) 1953 FL6 Dorobo FL6

cide, adultery, and assault. In the first category, incest is punished under the authority of the clan council: the man is beaten, his hut burnt, his honey-barrels destroyed; the woman also is beaten. Witches might be killed under authority of the *koret* council. In cases of persistent disobedience to the council, the elders could call upon two or three men to force the offender, by moral and physical persuasion, to mend his ways. Of offences in the second category, trespass has already been mentioned (p. 58). Theft, when not dealt with summarily, can be brought to the *koret* council, which can order payment of compensation. A man accused of stealing food may say, "If I am a thief, may this grass eat me," and place a blade of grass between his teeth. Adultery might be punished by the injured husband, who, if he killed the offender, had to pay blood-cattle. If a man incapacitates another by assaulting him, he must feed him till he recovers. Homicide of a Dorobo of another clan, though not involving primary sanctions, was a serious offence because it meant that the murderer had to get cattle in order to pay compensation. The usual number was nine head of cattle, though when the murderer was a very poor man living alone the number might be reduced. The kind of cattle (male or female) did not matter. The murderer had to provide as many as he could, from his own herd if he had one, or by exchange from the Nandi, or by any other means, including theft. The deficiency had to be made up by his fellow-clansmen.

Summary

The Dorobo horde consists of a loosely integrated group of districts held together partly by the feeling that they are all Dorobo, but much more by the clan ties which cut across the district boundaries. The clan is therefore one of the chief institutions in the life of the Dorobo.

MAIN CULTURAL FEATURES

Crafts

Housing

(*a*) Forest type: the *koconget*, in use as late as 1927, was a framework of sticks bent over to form an oblong, dome-shaped structure, covered on the outside with banana leaves and leaves of trees; height, 6 ft.; length, 11 ft.; width, 7 ft. (*b*) New types: the *keriet* has a circular wall about 5 ft. high plastered with mud, and an almost flat thatched roof supported by a centre post; the *kot* is a hut of ordinary Nandi type, the walls of which are occasionally left unplastered.

Settlements in the forest, consisting of three or four *koconget* huts, were situated in clearings just big enough to hold the huts, and were approached by concealed paths which branched in a bewildering manner that made it impossible to find them without a guide. Settlements outside the forest are arranged in small groups usually close to the cultivated land.

Dress and Ornaments

Clothing is made largely from the skins of wild animals, and the forms are mainly copied from those of the Nandi, as are most of the ornaments, which include, among other things, iron wire armlets and leglets, necklaces, and married women's ear-rings (*taok*). The ear-lobes are pierced and elongated (sometimes getting torn in the forest), and a small hole is bored in the top of the ear. Some but not all remove the two lower middle incisors. Hair is allowed to grow to a length of about 2 ins., when it is sometimes covered with a bladder cap, and sometimes dressed with red earth and fat. Occasionally a man has his hair done in pigtails like the Nandi.

Tools and Weapons

Axes and knives are obtained from Nandi smiths, the Dorobo making the wooden handles. Needles are made from old nails and bits of wire which the Dorobo

2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

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A *Môsiroi* (LEFT) AND A MASAI OF THE *'L-Aiser* CLAN. THE PHOTOGRAPH WAS TAKEN AT KIBAYA. THEY HAVE EXCHANGED THEIR WEAPONS. (MCCALL.)

[*To face page* 134.

2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

knowledge of roots, leaves, berries and tubers of all kinds, on many of which he is capable of supporting life.

Various kinds of honey are obtained in large quantities and they command a ready sale among the Masai, who are, for the most part, too indolent to look for honey themselves. The *Mósiro* are greatly assisted by the honey-bird [1] in their search and do not appear to suffer much inconvenience when stung. The honey is generally removed by hand, the despoiler working placidly in a cloud of angry, stinging bees. Occasionally a tree has to be felled, and in some cases the honey may be so inaccessible that fire has to be resorted to for the purpose of driving the bees away. Thick clouds of smoke are readily produced by the use of the *Endulee* [2] which every *Mósiroi* carries in his quiver.

With regard to the dress of the men, the *Mósiro* are seldom to be found wearing skins. I have seen *Mósiro* wearing a single garment of rough bark-cloth, knotted at the shoulder in the manner of the Masai blanket, but as a general rule their dress consists of a ragged strip of "Amerikani" or blanket, weather-worn in the extreme, tied over one shoulder and confined at the waist by the sword-belt. They say that they no longer wear skins because the latter make too much noise in the bush and lessen their chances of approaching close to game. The women wear a skin garment [3] of the same kind as that worn by the Masai women. They also wear anklets and armlets of wire, but the heavy iron necklaces and *'surutya* earrings of the Masai women are seldom, if ever, seen. It may

[1] *Cuculus Indicator*: a small drab bird about the size of the thrush. It has a short, but very sharp, bill, a white underside and black-striped wings. Its distinctive twittering is often heard in the bush, particularly in the vicinity of bush paths and other places it knows are likely to be frequented by humans. It flies from tree to tree, keeping up its twittering all the time, and is obviously anxious to be followed. I have followed this bird several times, and although honey was not always found at the end of the trail, it invariably led us to places where bees were or had been some time before. The *Mósiro* always answer the cries of this bird, even when they have no opportunity of following it. There are many legends about the honey-bird, which, I think, is to be met with throughout East Africa. The Swahili call this bird *Sego*; the Masai call it *En-jokóroi*; the *Mósiro* name it *Chekeandes*; the Nandi, *Chophecho*.

[2] See the section devoted to Dorobo arms and equipment.

[3] *Ol-okesendi* (Masai).

2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

be that their absence is in many cases due to poverty. The *Mósiro* women follow the unusual custom of the Masai women in shaving their heads.

The younger generation of the men ape the Masai in wearing pigtails and dress like them when they can. They are addicted to the use of *Ol-kária* [1] and will, in time, be absorbed by the Masai. A few of them are now working as herds for various Masai, and, as I have said before, others have begun to follow a pastoral life with their own small herds.

All the *Mósiro* speak Masai, but many of them do so very imperfectly. No Masai that I have met can speak the *Mósiro* tongue, though Masai who have come in contact with the Nandi tell me that the language spoken by the *Mósiro* to-day seems vaguely reminiscent of the Nandi speech. Reference to the lists of numbers given elsewhere will show the marked similarity there is between the numerals (up to five) in the Nandi, Suk and *Mósiro* tongues.

The language of the *Mósiro* is dying, as any language except Masai tends to do in the Masai country. I have asked many *Mósiro* to give me the names of various common objects, and I have often been given a Masai name, my informant protesting that he knew no other. In the case of the numerals, it would seem to be a moot point as to whether the *Mósiro* tongue originally possessed numerals up to seven only and borrowed the remainder from Masai, when usage demanded, or whether the numerals from eight onwards have fallen into disuse and have been replaced gradually by the Masai words.

The physical make-up of the *Mósiro* is good. They are, as a rule, tall and lithe and are in many cases more muscular than the Masai. The pigmentation of their skins varies from a light, clear brown to a black almost Nubian. There would seem to be differences between them and the Masai in the formation of the jaw-bone and the zygomatic arch. I have had neither instruments nor training to enable me to undertake a series of anthropometrical measurements, but I think it is safe to say that many *Mósiro* have high cheek-bones and

[1] A mixture of red ochre and mutton fat, smeared all over the body and patterned on the legs, arms and face. It seems to be in use among nearly all Nilotic tribes.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

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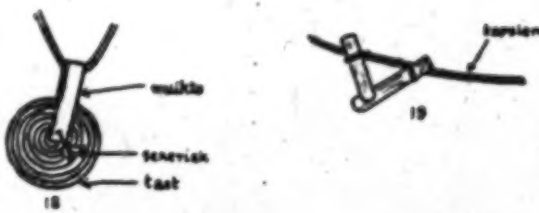

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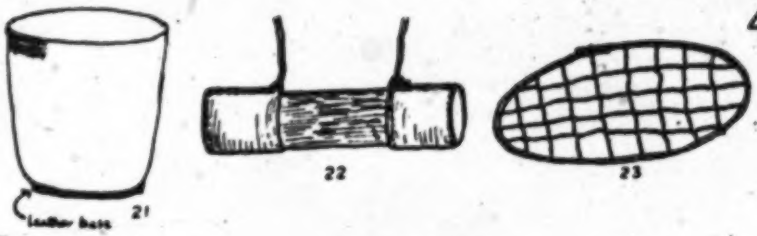

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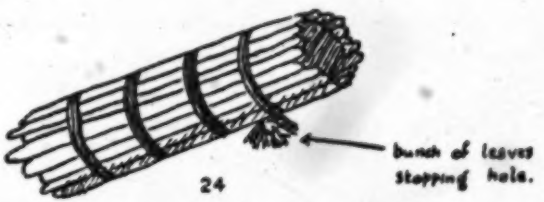

FIGS. 13–17.—MEN'S IRON EAR-RINGS: (13–16, *olaimerial*. 17, *kimeitaiit*). FIG. 18.—MARRIED WOMAN'S BRASS EAR-RING (*luet*). FIG. 19.—CHARM OF EUPHORBIA WOOD AGAINST RHEUMATISM. FIG. 20.—*Lepayuwet* NECKLACE, WORN FOR PROTECTION AGAINST THE EVIL EYE. FIG. 21.—BASKET (*kerepet*). FIG. 22.—BAMBOO TOBACCO-BOX WITH SKIN COVERINGS (*kipruuvit*). FIG. 23.—CARRYING NET (*lekuelet*). FIG. 24.—HONEY-BARREL (*poonet*).

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

prepare food and wait upon the men, themselves eating when the men have finished. At the present day the Dorôbo are taking to eating eleusine grain, which is crushed on grindstones (*listto*, N.) and made into a sort of porridge; and milk, which they obtain from Nandi, if there are any near them. Beer is made from honey, and is called *kipheñsik* (N.). Tobacco (*tumatet*, N.; or *chepkochôtit*,[1] N.) is bought from the Nandi, and is taken by men, and occasionally by women. It is either chewed (*mit*, N.) or smoked in Kavirondo pipes (*terênik-ap-tumatet*, or *kwesînik*, N.), which are also obtained from the Nandi. The men carry tobacco in cylindrical boxes called *kiprawit* (N. *kiprast*) (Text-fig. 22), made from sociyat (bamboo), with skin coverings for the ends, to which are attached thin leather thongs, by which the box is slung round the neck.[2]

Agriculture and Stock.

Formerly the Dorôbo possessed no stock, nor did they till the ground. During the last quarter of a century or so a few of those living on the edge of the forest have taken to cultivating small plantations (*imbaret*, N.), in which they grow eleusine grain (*olbaiek†*, or *paiek*; N. *pêk*) only. A few possess, at the present day, one or two cows; others have a few goats and sheep; no one has more than 5 to 10 head. The only animals they possess in numbers are dogs.

Dress and Ornaments.

(i) *Males.*—Boys wear skins of antelopes and monkeys (*akuriet*; N. *inguriet*). Warriors wear skin garments of duiker (*ngemowyo*,[3] N.) called akuriet; they wear leg-bells attached to a leather band (*mpitiko*,[3] pl. *mpitikoñsiek*) on the ankles. Nowadays some wear pieces of cotton-cloth (*anget*, N.) dyed brown.[3] Old men wear bush-buck skins (*akuriet*) with the fur left on. Caps (*engeruit†*) are worn, of blue duiker skin with the fur left on, by old men, and of cotton-cloth by warriors. Belts (*entoreit†*) of leather are worn by old men, and of beads by boys and warriors. Necklaces of chains (*sirimdo*, N.) or iron-wire (*asingait*, N.) are worn; also various kinds of iron ear-rings (*olaimeriat†* and *kimeitaiit* (Text-figs. 13–17); N. *kimeiteitiot*) are worn by warriors and elders.

(ii) *Females.*—The dress of the women and girls is very similar to that of Nandi women. They wear skirts (*chepkaiyuit*; N. *chepkowit*) and upper garments (*koliket*, N.), both of tanned leather, with the fur removed, in the same manner as the Nandi women. Their ornaments consist of iron-wire armlets and leglets (*makirarênik* and *kurik*, N.), and wire necklaces (*asingait*, pl. *asingañsiek*, N.). Married women wear

[1] *Chepkochotit* means "snuff" in Nandi.

[2] These are similar to the Nandi tobacco-boxes, from which indeed they are probably borrowed.

[3] As do the Nandi, from whom doubtless the custom spread to the Dorôbo.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

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30 large discs of brass wire (*tast*, pl. *tatik*), which are hung from the ears by leather straps (*muilto*; N. *muito*), to which are frequently fastened one or two cowries (*sekerick*; N. *sekerok*) (Text-fig. 18). These ear-rings are, as among the Nandi, the sign of marriage. Girls wear skins (*akuriot*) or cloth (*suget*). They have armlets (*lurik*, N.) and leglets (*ndapaluet*; N. *tapaluet*) of iron-wire, and necklaces of wire or beads (*ssingait*). The edges of skin garments, both of men and women, are generally trimmed and stitched.

Mutilations of the Body.

304 (a) *Ears.*—In both sexes a small hole (*ingoberit*; Kony *ingoberit*) is bored in the top of the ear. This among the Nandi is the tribal mark, and it seems to be so among the Dorōbo. Both sexes also pierce the lobes of the ears, and elongate them by inserting cylindrical blocks of wood (*ketik ap iitik*, N.), as among the Nandi.
[301] Ear-rings are hung from the lobes, which in the case of men are often broken by being caught by branches in the forest.

(b) *Teeth.*—Some Dorōbo remove the two middle incisors of the lower jaw, like the Nandi and other tribes; others do not. This is done, they say, "*si ko-kuroon-it piik*" (in order that people may become beautiful).

(c) *Sexual Organs.*—Circumcision and clitoridectomy are practised. (*See* V, "Circumcision.")

Hair.

302 Men wear their hair moderately long; they put oil and red clay (*ngurnet*, N.) on the hair, which sometimes becomes matted, as seen often on Nandi, particularly women. The head is shaved periodically. Boys put red clay and oil on to the shaved head. Both old men and senior warriors wear beards and moustaches, though to no greater extent than the Nandi. In some old men the beard is seen trimmed and pointed. Girls and women shave their heads periodically, and put oil on the shaved heads.

Paint.

Warriors paint their legs with red and white clay, as do the Nandi; they also put red clay on their heads.

Arts and Crafts.

325 The Dorōbo have few crafts of their own. They have no knowledge of metal-
[439] lurgy, and there are no smiths; all their ironwork is obtained from the Nandi.

(a) Weapons of Chase and War.

411 These consist of bows (*kuyuāgda*), arrows (*kōtiek*, *kiperēnik*, *kipchāponik*, N.; and *mbunatit*); spears (*olmorondoit*† or *morondoit*†); swords (*wesekto*; or *rotuet*, N.); shields (*loāget*, N.); and knives (*chamboluet*, N.). Spears, swords, and shields are obtained from the Nandi.

3:Huntingford E-5 (1921-1928)1929 FL/ Dorobo FL6

When a man is ill and dies, it is said that bad oiik (*oiik he yuek*, N.) have killed him; if he recovers, a good oiindet has saved him. No offerings are made to the bad oiik.

There is also a vague belief in a future life. A man's spirit is said to go at death to the *kuret ap oiik* (N.), or land of the spirits, which is under the earth, and is a bad place.

Magic.

There are magicians (*yondindet*, pl. *yonik*, N.) who are bad, and who prevent people from getting food by means of their spells. There are also diviners (*orkoiyot*, pl. *orkoiik*, N.).[1] There is no equivalent of the modern Nandi system of "orkoiyotet" or rule by a medicine-man.

Medicines and Charms.

(a) *Medicines.*—For snake-bite, the gum of the tinet tree is used, mixed with the honey of a species of bee, called "kosomyot" (N.), and ram's fat. This concoction is rubbed on the affected part, and a little is also eaten. For coughs, a plant called "opojo" is chewed; this is used for all chest complaints.

(b) *Charms.*—Children wear a charm to ward off the evil-eye (*sukut*, N.), which is similar to that worn by Nandi children. It consists of a necklace of seeds of the lepuyuwet tree (N. *lupuonik*) strung on a cord, the seeds being separated by short pieces of bamboo (Text-fig. 20). Old men wear a charm to keep away rheumatism (*kimakunyet*, or *kuroiito* (*kuroitu*), N.); it is made of two small pieces of the rĕrendet tree,[2] about 1 in. long, which are tied to the belt (Text-fig. 19).

V.—Social Institutions.

Social Divisions.

The male sex is divided into boys (*ilgetik*, N.), warriors (*murenik*, N.), and old men (*poiiniek*, or *apoiiniek*, N.); the female sex, into girls (*ilpik*, N) and women (*korusiek*, or *chepionik*, N.). At circumcision, a boy becomes a warrior and a girl a woman.

Married and unmarried people sleep separately. Maried people and small children may sleep in the same hut, while unmarried men sleep elsewhere, often in the sigiroinet (N.), or "warriors' hut," where they cohabit with the unmarried girls. Though free-love is practised, it is not carried to such an extent as among the Nandi, and although girls sleep with warriors, they like to preserve their virginity till circumcision. Warriors frequently marry their sweethearts (*nureriat*; N. *nureret*), whereas in Nandi they usually marry someone else.

The position of women is the same as it is among the Nandi, that is, they wait on the men, do all the menial work, and are their husband's property.

[1] This word is not used with the same sense in Nandi; originally it seems to have meant simply "medicine-man" (Swahili, *mganga*).

[2] *Euphorbia candelabrum.*

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

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FIG. 1.—ELDER WEARING FUR CAP "SAMBUT."

FIG. 2.—ELDER MAKING FIRE WITH FIRESTICKS "PIINET."

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FIG. 3.—OLD WOMAN "ENGITOGIT," WEARING EAR-RINGS "TAÕK," DENOTING THAT HER HUSBAND IS STILL ALIVE.

FIG. 4.—TWO GIRLS "SIMBOROKÛNIK." THE GIRL ON THE SPECTATOR'S LEFT IS WEARING A NECKLACE OF "LEPEYUWET" SEEDS AS A CHARM AGAINST THE EVIL EYE; THE NECKLACE IS OF THE NANDI TYPE. THE GIRL ON THE RIGHT WEARS A HEAD DECORATION ON HER HEAD OF A NANDI TYPE. BOTH ARE WEARING "KETIK-AP-ITYIK, OR BLOCKS OF WOOD IN THE EARS.

[Facing P.378, A]

MODERN HUNTERS.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

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FIG. 1.—TWO ELDERS "OLMOROKIMIEK." THE MAN ON THE SPECTATOR'S RIGHT, WEARING A WHITE NECKLACE, IS ARAP BOAMBOAM, THE FORMER CHIEF.

FIG. 2.—TWO ELDERS AND A WARRIOR; THE LATTER, NAMED ARAP KIMINJO, IS THE FIGURE ON THE SPECTATOR'S LEFT.

[291]

[Facing P.378, B]

FIG. 3.—FOUR ELDERS.

MODERN HUNTERS.

4:Huntingford E-5 (1938-1939) 1951 FL6 Dorobo FL6

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a : Arap Mining.

b : Cepkumuren his Wife.

c : Cwakirikat his Mother.

d : Sitoni his Daughter.

e : Kiprotic Tempoi Kiptema his Son.

f : Common Pile.

Anthropos 46. 1951

[Facing P. 32]

/242 cont./

843 pendants, beads, chains, or even a head of small livestock.

During the last two months before her confinement the woman is given only a meager diet, so that the birth will be easier. Here, too, as among the Masai, the pregnant woman wears no ornaments. On the day of the confinement the husband may not leave the camp. His mother or mother-in-law acts as midwife. Besides the obstetric methods of the Masai, there also exists here the custom that the husband, to increase the labor-pain activity, perhaps moistens with his saliva the chest, abdomen, and back of the woman giving birth and then massages them gently with circular movements. While doing so, he several times calls out the words "Mighty God, let the child come out!" The umbilical cord (en entua) is severed with a razor-knife (hevera) and then, together with the placenta, buried in the hut. It is not the object of superstitious customs. It is regarded as unlucky if the child's upper incisors come through before the lower ones; it is believed that this will cause illness or death in the family. The young mother may not leave the hut until five days after her confinement, out of consideration for her health, not for superstitious reasons. The suckling period lasts one and a half to two years. Besides mother's milk, the little one is stuffed with a great deal of the fat of game, of which that of the large pachyderms is particularly valued as infant food.

Deformed newborn children are killed by strangulation by the midwife immediately after birth. The highest figure known to me /243/ of confinements of one woman was 11. From 71 aged Asa women questioned, 154 children were born, which gives an average of 5.7 per woman. Of these, 81, therefore 52.6 per cent, were girls, and 73, therefore 47.4 per cent, were boys. Before their circumcision 70 = 45.5 per cent had died, in which the stillbirths are included. Until their circumcision the children live in the hut of the mother.

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IX.

000 Clothing and adornment. -- Cloth materials. -- The individual articles of clothing and adornment, compared with those of the Masai. -- Head and body hair. -- Nails. -- Painting. -- Tattooing.

439 Cloth materials, such as are the tender of the caravan people in
648 the barter trade, have been adopted only to an extremely slight extent
199 among the Asá. The principal reason for this is that they only rarely come into direct contact with the caravans; rather, under pressure from the Masai, /352/ they are forced to deliver to them their yield in elephant tusks, hippopotamus teeth, and horns of Rhinoceros bicornis for a small compensation. There is no question of a legal barter trade: the Masai buy kwa nguvu = with force, as the coastal peoples so aptly designate this type of trade.

291 One therefore sees the Asá almost solely in their original leather
191 clothing (hide worked into leather, magadeg, magadaig), which, in cut and manner of wear, is identical with that of the Masai, but looks
[511] poorer and often ragged. This poverty is particularly noticeable for the boys' and mens' capes, called e meggi and en jorika by the Masai, which the Wandorobo name the same, and which here are also worn by older men because in hunting the oi gela is too inconvient because of its length. The dobonog otherwise do not generally wear the e
[561] meggi, rather more often an en jorika made of calf hides, which they
[237] buy from the Masai; older men often have it made out of the hide of
[439] the female black-headed antelope. The costume of the women is here called gak (pl. tak), as is the upper part of it (oi eghekobo of the Masai) by itself, while the lower one is named after the Masai designation of ngomana gumóna (pl. gomonót). The oi gela i oi moruak is here called gak o dalma and is considerably shorter than the former, only a little longer than the en jorika. Sandals (ikirika) serve them as footwear, which, however, in general are not used. In adornment
• 301 the poverty of the Asá is shown particularly among the dobonog, though
561 one must also consider that their desire for favor in the eyes of the
832 fair sex is, as a result of circumstances, very considerably less than

/252 cont./

301 [561] [832] that which fills the ol méran. Whereas the latter vie with one another for the favor of so many girls, the former, in their small camps, scarcely have to fear any competition. Lavish and conspicuous ornamentation, however, would also be burdensome and hindering for the hunter in hunting. Hence for the most part one finds among them, as well as [171] among the married men, only in the ear lobes the tube-shaped ol gisoi of the Masai, which designate the same, and around the neck a smaller number of simpler rings. On the other hand, the Wandorobo women, concerning the quantity and types of ornaments, are quite on a par with those of the Masai. To be sure, one never finds among the former such, decked-out fashionable beauties as among the latter; rather, the individual woman has only a few articles of adornment. Besides the ones mentioned, the author also found the following kinds of ornaments, which, for the sake of brevity, are to be listed only with the names of the Masai and Wandorobo. (From the first designation 301 192 then is to be seen, according to Section II, what it concerns): ol orowñ, here lilúod; ol eleschua, here called the same; ol gimeta, here likewise; e rab, here ehguan; ol kibaha, here likewise; en ñil, here called the same; ol benik, here likewise; olaiai, here na haiik; further, the heavy brass-wire ear pendants of the women (surudia), here tamaschik, tamagik, and the large ornament of iron wire es segenget e murt, here es segenget endet to inat; es segenget ol baraŋgasch, /253/ here es segenget to lubang; es segenget en dagwik, here es segenget to n dagwigt, and the es segenget ol oreschet, here es segenget to el.

301 Finger rings (here ol gimei ku seigetok) are worn only by women, and, to be sure, especially on the middle finger of the right hand. Men do not wear any, because allegedly the bowstring easily catches on it in shooting.

302 Men, women, and children shave their heads as a rule and let the hair grow at most two inches long between two shavings. One seldom meets a dobonog with the braid coiffure (eimug).

[171] Head and body hair are removed to the same extent and in the same

1, A [For a description of these ornaments, see Masai FL12, 18:Merker, category 301--Analyst]

/373 cont./

M 824 394. ol oje baaki = ol olje baaki.

395. ol ojedgaléni (Sesbania aegyptiaca Poir.). The decoction of a piece of bark approximately ten inches square in size is given the cow to hasten the expulsion of the afterbirth, if this is protracted for an abnormally long time.

396. ol okiténi. The decoction of an approximately fist-sized piece of bark is regarded as loosening for catarrh.

D [824] 397. ol omej. Masai sometimes, El dorobo often, stick a branch of this on either side of the hut door as protective magic against predatory animals.

D M [825] [784] 398. ol ómik. Valued by the El dorobo as a good honey plant.

399. ol olorua (Maesa lanceolata Forsk.). A nerve-stimulating agent of the warriors. They drink the decoction of approximately seven finger-sized pieces of the pungent-tasting root at the ol bul meals, as desired.

400. ol olorobi. The berries are edible.

401. ol ólól (Andropogon Schoenanthus). The livestock do not like the grass, because of its lemon smell. In places the grass is used to make a diaphoretic tea that is given for fever.

402. ol olubói = ol gitende (Haemanthus nov. spec.).

403. ol órók olele (Justicia matamensis). Good fodder for small livestock.

M [825] 404. ol ólóóló (Cissus Paraguensis Gilg). Warriors en route and especially during the forest meals like to put the vines into the bed padding, because they are said to keep away insects.

M 824 301 405. ol orowil kete (Justicia calcarata Hochst.). Fragrant neckbands are twisted out of the bark-bast, smelling like vanilla.

406. ol orowil kitok (Justicia Fischeri Lindm.). Use like that of the preceding.

407. ol orowil l ol aijok (Ageratum conyzoides L.). Use like that of the preceding.

D 824 301 408. ol orowil l ol dorobo (Neuracanthus sacani Kl.). The El dorobo make fragrant neckbands out of the scraped bark.

409. eig osida kitok. Good fodder for goats.

M 824 410. eig osida gutok (Barleria ventricosa Nees.). El dorobo make arrow shafts from the branches.

D 824